Truth and Non-Violence in Gandhian Thought

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Abstract

Gandhi was an outspoken promoter of non-violence and truth. The concepts of Truth and Non-Violence was very important to him. The foundations of Ganghi's philosophy are Satya, or truth, and Ahimsa, or nonviolence. The Sanskrit term 'Ahimsa' is translated as 'non-violence.' In its positive version, he explained, "Ahimsa" signifies "the greatest love, the greatest charity." He also claimed that Ahimsa links us to one other as well as to God. As a result, it acts as a unifier. 'Ahimsa and Love are one and the same thing,' Gandhi wrote. The word 'Satya' is derived from the word 'Sat,' which means 'to exist,' according to Gandhi. So when Gandhi uses the term "Satya," he is referring to something that is both real and true. Truth and non-violence, Gandhi observed, are two sides of the same coin, or rather a smooth unstamped metallic disc. Ahimsa is a means to an end; truth is the goal. In this paper, I shall build on Gandhi's concept of Truth and Non-Violence.

***Keywords**: Truth, Non-Violence, Characteristics of Satyagrahi, Identification of Truth and God.*

Introduction

Gandhi was an outspoken promoter of non-violence and truth. The concepts of Truth and Non-Violence was very important to him. The foundations of Ganghi's philosophy are Satya, or truth, and Ahimsa, or non-violence. The Sanskrit term 'Ahimsa' is translated as 'non-violence.' In its positive version, he explained, "Ahimsa" signifies "the greatest love, the greatest charity." He also claimed that Ahimsa links us to one other as well as to God. As a result, it acts as a unifier. 'Ahimsa and Love are one and the same thing,' Gandhi wrote. The word 'Satya' is derived from the word 'Sat,' which means 'to exist,' according to Gandhi. So when Gandhi uses the term "Satya," he is referring to something that is both real and true. Truth and non-violence, Gandhi observed, are two sides of the same coin, or rather a smooth unstamped metallic disc. Ahimsa is a means to an end; truth is the goal.

Truth and Non-Violence

Gandhi associates God with Truth. Many thinkers believe that God is the highest reality. At the same time, Gandhi asserts that Truth is the only thing that exists. As a result, both Truth and God represent the highest or ultimate reality. As a result, the two can be identified. He claimed that no one on the planet can reject the existence of Truth. Because the atheist does not believe in God, God can be denied. The atheist, on the other hand, cannot deny the power of Truth. As a result, God is associated with truth. Truth and non-violence, according to Gandhi, are the foundations of his thought. Truth, he explained, stands for "reality." According to Gandhi, truth does not refer to the nature of a proposition that is either true or incorrect. Truth,

according to Gandhi, can be defined as existence, consciousness, and happiness (sat, cit, and ananda). Gandhi used to remark that God is Truth. However, he later turned to the belief that Truth is God. As a result, Gandhi believes that truth is God, and that the word "Satyagraha" means "standing tight to truth." From several perspectives, Gandhi explained the word "Satyagraha." Satyagraha is not a weapon for the helpless, the weak, the cowardly, or the unarmed. It is a weapon used by those who are ethically vigilant and engaged. Satyagraha is not the traditional form of anti-evil resistance. It is the opposition of evil to its polar opposite, namely, good.

Satyagraha is fundamentally a love-based movement. Satyagraha, according to Gandhi, seems to be a holy endeavour. It is based on the theological concept that there is only one God who created everything and is present in everyone of us. Gandhi also believes that belief in reincarnation is almost a pre-condition of Satyagraha. Satyagraha necessitates a selfless and earnest pursuit of Truth without regard for personal gain or benefit. However, one may only walk on such a razor's edge if he believes that the fruits of his good effort will come to him, if not in this life, then in the next. 'Knowing that the soul survives the body, he (the satyagrahi) is not impatient to see the triumph of in the present body,' adds Gandhi.

Satyagraha, according to Gandhi, is a force against violence, oppression, and injustice. All of these ills emerge from a disregard for the all-pervasive and all-comprehensible 'Truth.' As a result, Gandhi claims that opposing evil with evil, violence with violence, and anger with rage is merely adding fuel to the fire. The most powerful weapon against these evils is Satyagraha, which can only be used to make them vanish. The goal of satyagraha is not to make the wrongdoer look bad. Its goal is to bring about a "change of heart," as Gandhi put it. In reality,Satyagraha is predicated on the premise that there are no "adversaries" or "opponents," but just "wrongdoers." Satyagraha also necessitates a great deal of patience from the Satyagrahi. A wrongdoer cannot recognise his error immediately; it will take time for him to overcome his rage and animosity. The Satyagrahi must be patient and wait for the wrongdoer's good sense to awaken. Gandhi makes a distinction between Satyagraha and Passive Resistance. To begin with, Satyagraha is not a passive state; it is, in fact, more active than violence. Second, there is an element of force in passive resistance; it does not fully prohibit the use of violence. Violence, on the other hand, is strictly prohibited in Satyagraha, even under the most dire of circumstances.

Gandhi believed that non-violence in its purest form could never be implemented in practise. However, relative non-violence can be practised. According to Gandhi, the perfect straight line as defined by Euclid cannot be drawn. Similarly, perfect Non-Violence is impossible to achieve. However, limited non-violence can be achieved. Gandhi claimed that man possesses the Divine Spark, and that we must continually strive to keep the Divine Spark alive. As a result, Gandhi considered Non-Violence to be the law of our species. At the same time, Gandhi recognised that practising total non-violence in our daily lives is impossible. 'Man cannot survive for a single second without perpetrating outward aggression, whether deliberately or unconsciously,' Gandhi wrote. This is a form of violence that is aimed at people's lives. Non-

violence, according to Gandhi, is the ideal state. It is a goal toward which all of humanity is naturally, if unknowingly, moving. 'If we can successfully use non-violence at home, it will become an irresistible power in the service of the state in its purest form, he argues. As violence is the law of the brute, non-violence is the law of our species. In its dynamic state, non-violence entails conscious suffering. It does not imply passive surrender to the evildoer's will, but rather pitting one's entire soul against the tyrant's will.

Non-violence, as defined by Gandhi, is dharma in action and truth translated. It is not a predetermined moral code to be followed. It develops and, in Bergson's words, is essentially "creativity morality." Non-violence is a living, breathing idea based on truth. Truth is the culmination of all that is spiritual in man, according to Gandhi. He considers violence to be a form of evil in and of itself. He does not believe it is neutral. Ahimsa, or non-violence, is the means, and truth is the end, according to Gandhi. It's tough to tell them apart since they're so linked. They're the two halves of the same coin. Ahimsa, or non-violence, is something that should be practised on a mental level. It entails bearing no grudges against others. As a result, Ahimsa, or Non-Violence, is defined as not injuring others in any way, not just physically but also mentally. As a result, Gandhi's philosophy of truth and non-violence has a very broad application.

Gandhi believes 'Killing or injury to life can only be an act of violence under particular conditions'. Anger, pride, hostility, selfish consideration, evil intention, and other comparable considerations are examples of these circumstances. Any death caused by these motives is referred to as "himsa." Thus, Ahimsa's negative connotation is "non-killing or non-injury," but this assumes that a non-violent deed is free of hatred, rage, malice, and the like. For example, if an animal that is about to die is in excruciating pain, we may kill him to relieve his suffering, or if a lady must defend the dignity of her owner against a criminal. In that circumstances, she can defend herself by resorting to violence. According to Gandhi, there are several exceptions to the law of violence. The good aspects of Ahimsa, on the other hand, are considerably more fundamental to Gandhi than its bad parts. Ahimsa is more than just abstaining from harming creatures; it also refers to a positive attitude toward other living beings that must be developed.

In a positive sense, Gandhi defined Ahimsa as "one of mankind's basic and vital attributes." That isn't to say that violence has no place in society. In reality, even keeping one's own existence necessitates some form of himsa, and yet Ahimsa is considered the law of our species. Ahimsa is, in truth, nothing more than love. Love is a form of oneness feeling. In an act of love, one identifies with the object of his affection, and this can only happen if the mind is devoid of any inclination that blocks the spontaneous overflow of love. As a result, Ahimsa necessitates a real effort to liberate one's mind of negative emotions such as anger, malice, hatred, revenge, jealousy, and so on, which obstruct one's ability to love. Love, according to Gandhi, is the force that purifies and uplifts one's inner life, and it encompasses moral qualities like benevolence, compassion, forgiveness, tolerance, generosity, kindness, sympathy, and so on. Gandhi thought that truth could not be realised without the practise of non-violence. To prove his case, Gandhi used an unusual

argument. Gandhi claimed that God and Truth are the same thing. Gandhi accepted a pantheistic view of God at the same time. He claimed that God is present in all living things. God unites all beings, and this act of unification is accomplished through love or non-violence. As a result, Non-Violence is the Universe's ultimate cementing link, which has its source in God or Truth.

Conclusion

To sum up, we might say that Truth and Non-Violence are inextricably linked. They're two sides of the same coin. A critical examination of Gandhi's Non-Violence concept reveals that Gandhi was unaware of man's deep-seated aggressive nature. This instinct, according to modern psychologists, plays a significant part in human mental activity. Gandhi did not devote enough time to it. His understanding of non-violence appears to be based on his interpretations of religious texts rather than psychosocial concerns. This is a key criticism levelled towards Gandhi's non-violence philosophy. If non-violence is the embodiment of man's life instinct, violence is the expression of man's death instinct.

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